

BOSTON PUBLIC LIBRARY



3 9999 06666 350 9

REV. DANIEL DANA TAPPAN  
AND  
THE TAPPAN FAMILY

CS71  
.T175  
1890

Research  
Library

★  
No CS71.T175 1890

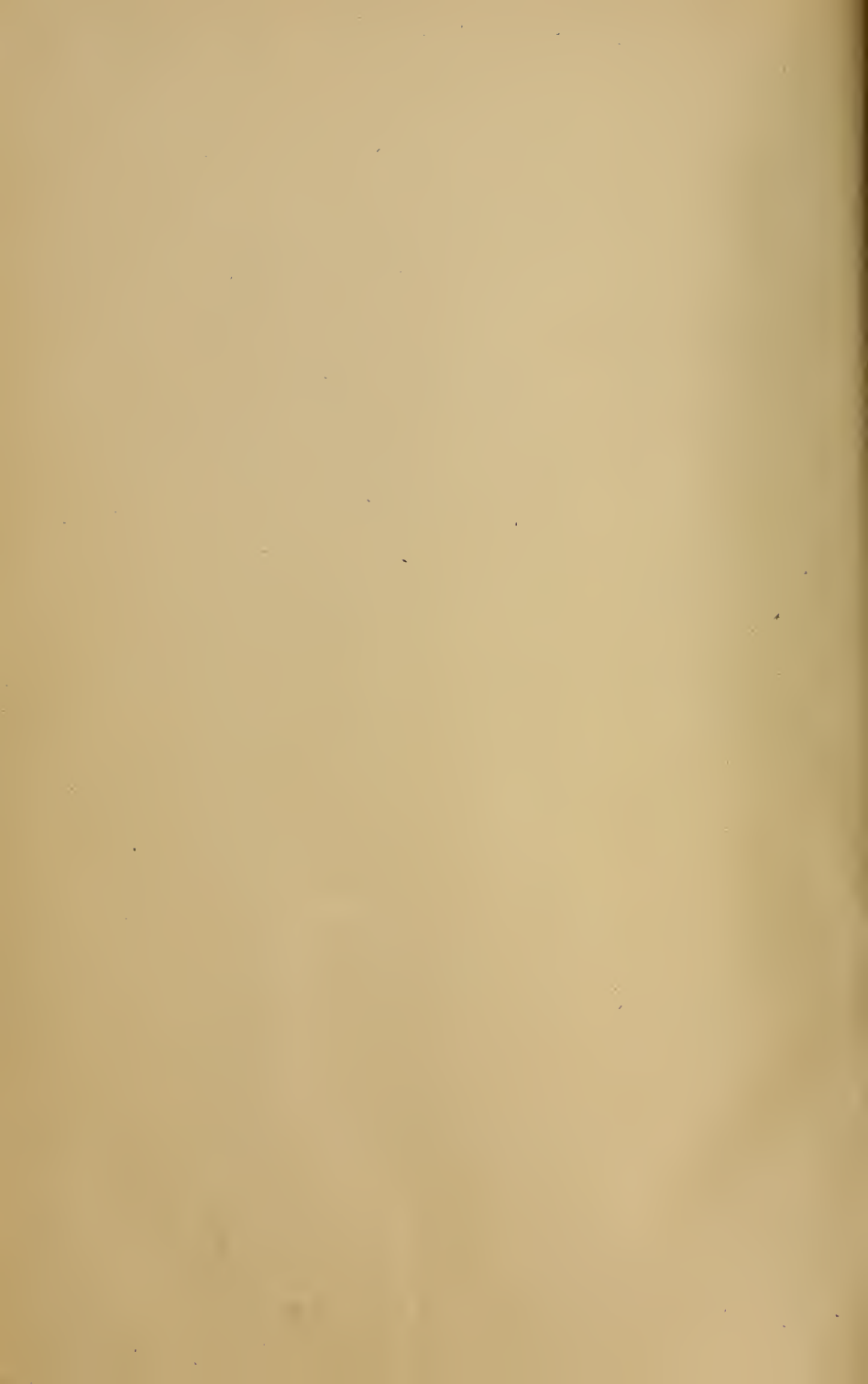


GIVEN BY

Eugene Tappan











# A SKETCH

OF THE LIFE OF

## REV. DANIEL DANA TAPPAN

WITH AN ACCOUNT OF

## THE TAPPAN FAMILY

---

PREPARED BY HIS CHILDREN

---

BOSTON  
PRESS OF SAMUEL USHER  
1890

\* CS 71  
.T175  
1890

(20, 185)

Eugene Tappan

Sept. 2, 1870



# A SKETCH

OF THE LIFE OF

## REV. DANIEL DANA TAPPAN.

---

PREPARED BY HIS CHILDREN.

---

OUR father, Daniel Dana Tappan, was born in Newburyport, Mass., October 20, 1798. His parents were Samuel Tappan, a schoolmaster, and his wife Aurelia. They attended Rev. Daniel Dana's church, and named the boy after their minister. The minister was visibly moved when the child was presented for baptism and received his name. This interesting scene at church used to be spoken of in the parish for some years, and our step-mother has told us that she heard of it in her girlhood; "but I little thought," she added, "that that child would be my husband." Father would sometimes say for a pleasantry: "I have D. D. before my name instead of after it."

Another incident of his infancy was long remembered in the family where it occurred. Being hungry at a call made by the parents with their little boy, a piece of bread and butter was given to him.

"Who gave you that bread, Daniel?" asked his mother. He answered solemnly: "The great God."

Samuel Tappan afterwards lived and taught in Portsmouth, N. H. His death in that town April 29, 1806, was a great blow to the young wife and children. He was a man of vigorous mind and piety. A sermon written by him is preserved by us as of especial interest on account of its influence twenty years after his death on our uncle William B. Tappan.

Samuel Tappan, as his brother Amos relates, had always desired that he might fully express his mind on religion in his last sickness. Accordingly, a few days before his death, he asked his physician and six or eight other persons in the room to be seated, and spoke to them for nearly three hours on religious themes with much fluency and correctness. One of his last sayings was: "We must preach when we are well—preach by our lives and example;" and of death he said, "I am not afraid to venture." He often repeated the text from Jeremiah, "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me." This incident suggested to our aunt Eliza the title to her book of family reminiscences, "The Recorded Will."

Grandmother Aurelia was a fine singer and a handsome woman. The last years of her life she lived with her daughter Eliza Bigelow, in Rochester, Mass. Towards the close of her forty years' widowhood she was somewhat impatient of life. On the occurrence of death in the neighborhood, she would exclaim, "The Lord has forgotten to call me." Father said that she once repeated to him the following stanza, laying a marked emphasis on the word "exile":

I suffer on my threescore years  
Till my Redeemer come,  
And wipe away his servant's tears  
And take his *exile* home.

Father lived a year with his widowed mother at his uncle Amos's, in Portsmouth, and then for about five years with his uncle Benjamin Tappan, in Northampton, Mass. This was the family of John, Charles, Arthur, Lewis, Benjamin, and others. On Sundays father was catechised by his aunt Sarah. At church, the singing by a large choir was very interesting to him, "the preaching less so usually." He attended school constantly and read books that were accessible. When Ada was once reading aloud Voltaire's Life of Charles XII, father suddenly stopped her and to our surprise repeated line after line of the book which he recalled from his reading as a boy.

During father's residence in Northampton, his sister Aurelia married David B. Spencer of that town. Later the Spencers lived in New Haven, Conn., and grandmother Aurelia went there also. About 1812 father joined them, living with his sister and attending school until he was fifteen years old. Then he became a clerk in the druggist store of Dr. Joseph Darling, in New Haven, and afterwards was in a grocery store. In one of his letters fathers says:—

“I used when a clerk in a store, being my own teacher, to write compositions sometimes in the spirit of severe criticism, hunting up synonyms in the dictionary to suit myself to the word that pleased my eye or ear; and I have probably felt the advantage of it ever since.”

He became a member of the First Church, Rev. N. W. Taylor, pastor, February 26, 1815. At one time he wrote an address to Christians and read it at a public meeting. A fragment still existing sets forth the bliss of heaven. “There ye that have hungered and thirsted shall hunger and thirst no more; ye that have wept shall weep no more.” Upon this, friends advised him to study for the ministry. Yielding to their advice, he entered Phillips Academy at Andover, Mass., in 1817. Our step-mother, then living there, asked her brother to describe his schoolmate Daniel Tappan. He told her: “Daniel is a slim young man, wears glasses and a green calico gown.”

His cousin, Rev. Benjamin Tappan, of Augusta, Maine, offered to superintend his studies, and he accepted and made his home in the family. Father said of Augusta: “I had for a year the opportunity to witness the daily life of an intelligent and very exemplary minister of Christ.”

One of that family says of father: “I well remember what good times the children of the family had with him then. We thought very much of ‘cousin Daniel,’ as we called him, he was so pleasant and vivacious and entered so genially into all the childish sports. Indeed, his entering heartily into whatever he did was characteristic of him through life.”

From the instruction in Augusta he entered Bowdoin

College, in Brunswick, Maine, in the sophomore year of the class of 1822.

Public speaking was natural and pleasant to father. When in Augusta he used to hold meetings in a school-house in the North parish; and afterwards, while teaching school in college vacations, he preached on Sundays. Sometimes his classmates good-naturedly called him "the little saint." During his course at Bowdoin, Nathaniel Hawthorne, Henry W. Longfellow, and Franklin Pierce were students, but not in his class. Father had an original poem at graduation. His thoughts through life easily took a poetic turn, and he was always willing to write verses for friends. A long temperance poem was delivered by him many times. Mother was a little incredulous about his writing a poetic temperance address; but father has said smilingly that her fears only stimulated him to accomplish the task. When asked to deliver a temperance speech, father would often inquire, "Prose or rhyme?" The reply generally was, "Whichever you choose;" and father often chose the rhyme.

Sixty years after graduation he addressed some verses to one of his college professors (A. S. Packard) on the professor's birthday, December 23, 1882. The following is an extract:—

'Tis now, dear friend, some threescore years and more  
Since '22, in number twenty-four,  
Received thy faithful teachings, wise and kind,  
Fitted to win, while forming, the young mind.  
The memory of thy mild, considerate ways  
Nor lapse of years nor changes should efface;  
Serene and self-sustained, thy equal sway  
Taught higher truth with lessons of the day.

Of his doings after leaving college, father has told us: "I spent a short time at cousin Benjamin's, at Augusta, but soon left to aid Rev. Mr. Mitchell, of Waldoboro'. I used to visit his people, and while there went to a place adjoining, then called Broad Cove, and it was arranged that

I should preach stately to the people there." This he did, and then he said: "I *had the opportunity*, unsought doubtless, of going to New Haven to study theology under Mr. Taylor, my old pastor, who had been called from his pastoral charge to a theological professorship in Yale — *all so ordered*, you perceive [father refers to the guiding hand of Providence]. So I went and took up my abode with my generous sister Spencer. This was the first class in the theological department of Yale. I liked the study of divinity with my old pastor." In his letter of recommendation Dr. Taylor said of father: "His commendation is that the common people hear him gladly."

Leaving New Haven, he went to Portsmouth, and was licensed to preach by the Piscataqua Association of Ministers, at Portsmouth, November 16, 1824. He was ordained as an evangelist by the same body, at Durham, N. H., November 14, 1826.

Before going to study theology, father was married to Catharine Elizabeth Rouslette Whidden, daughter of Elisha Whidden, of Portsmouth, April 25, 1823. In 1826 father made a memorable call upon his brother, William B. Tappan, in Philadelphia. They had not seen each other for years. Uncle William was then a teacher, and also attending to the publishing of a volume of his poems. Father carried with him grandfather's sermon, already alluded to, and the reading of it much impressed uncle William. In a letter written by him to father, October 12, 1826, he refers to father's religious conversation with him and to his mental troubles which had culminated in a vivid dream, which reminds one of Hercules' choice. In the dream he wandered with a beautiful companion in a strange, uneven, gloomy path through woods, seemingly the journey of life. At last he discovered his companion to be a deadly enemy. A glorious person then appeared and offered to free him from his companion. He accepted the offer and was happy, but woke to find it a dream. But the dreamer's new views of life and duty made his dream a reality.



After his visit to Philadelphia, father preached for a short time in Wolcott, Conn., and in Camden, Maine, and about one year in Biddeford, Maine, leaving that place in the autumn of 1827. April 23, 1828, he was installed pastor of the Congregational church in Alfred, Maine, and remained there until February 28, 1832. A letter of his thus begins: "Alfred, April 15, 1831. I know not whether I do right in taking my pen to write to you, for, oh! my people are flocking to Christ and demand all a pastor's care and time." Then he preached for a time in Dover, N. H., and supplied the church in Franklin, N. H., from July 8, 1832, to August 15, 1833. George W. Nesmith, of Franklin (afterwards judge), in whose family father lived a part of the time, wrote to us after father's death: "We remember Mr. Tappan as always exhibiting meekness, cheerfulness, an even temper, and good sense; and his public performances showed the evidence of much ability and sound doctrine." For six months after leaving Franklin, father was Sunday-school agent in New Hampshire, visiting, lecturing, and preaching extensively. Subsequently he supplied the Federal-street Church in Newburyport, and churches in Amesbury Mills and East Sudbury (now Wayland), Mass. From the latter place he was summoned by messenger to attend the last moments of his wife, who died in Andover, N. H., in May, 1834. She was an acquaintance of father's sister Eliza, who introduced the parties to each other. From aunt Eliza we learned that her friend had injured her health by hard over-study at school. Her feeble health prevented her from being with father in some of his brief residences during their marriage, and thus she was with good friends in Andover while father was preaching in East Sudbury.

Father was a short time in Kingston, N. H., and then, November 29, 1834, he took charge of two small parishes, a few miles apart, one parish being in Monument Village, in Sandwich, and the other in North Falmouth, Mass. He remained until September 1, 1836. He next spent a short time in Chatham, Mass., and then in Winthrop, Maine, and

several months in Salisbury and Amesbury, Mass. Meanwhile he became engaged to our mother, Abigail Marsh. They were married July 10, 1837. She was a daughter of Nathaniel Marsh, of Newburyport, and lived in the house which stood on the south side of High Street, opposite Market Street, now the site of a public school. Here Ada was born. When visiting mother's home, we children were allowed to walk on High Street as far as Lord Timothy Dexter's house, known to us as "the house where the images were," there being at that time over the front door wooden images of certain early Presidents.

Father preached in Winthrop from June 3, 1837, to July 23, 1838. Here it was, we believe, that on a certain sultry afternoon he was preaching on some subject in which he was specially interested, but the congregation was sleepy. Unwilling to lose his sermon, he stopped and gave out this hymn to be sung:—

My drowsy powers, why sleep ye so?  
Awake, my sluggish soul!  
Nothing has half thy work to do,  
Yet nothing's half so dull.

Taking the hint, the chorister led the singing to the sonorous tune of Coronation, and there was no more sleep.

Leaving Winthrop and preaching for a few months at other places, father was then installed pastor of the Second Trinitarian Congregational Church, in Marshfield, Mass., January 23, 1839. Uncle William wrote a hymn for the occasion. The church is in the north part of the town, but the postoffice is in East Marshfield. This was his longest pastorate.

Father at first boarded in Captain Wales Tilden's family, and then lived in the old Macomber house where Eugene was born. Not long after the parsonage received the minister and was his home during his subsequent years in Marshfield. Here William, Idella, and Roger were born.

In the winter of 1847-48 scarlet fever made havoc in Marshfield, and Idella died. Father conducted her funeral

service and walked as the only mourner to the grave, the rest of the family being unable to go. William Taylor, of Marshfield, had lost seven children. When the last child died that winter, father wrote some stanzas at the mother's request. The first stanza was as follows:—

Six trophies owned the conqueror's might,  
Six mourning trains had passed,  
When Martha felt the fatal blight—  
The dearest one at last.

Father was a faithful pastor and unceasing in his care of souls. He made frequent pastoral calls. As he often took one of us with him when visiting parishioners, we recall his accustomed inquiries as to their spiritual health. He visited the public schools and addressed them in matters of politeness and good morals. He attended many temperance meetings, and held occasional religious meetings in schoolhouses.

In his discourses father had an impressive way of putting things. He once closed a sermon with the words, "I want to, don't you?" A hearer long remembered his way of showing the persistency of evil: "Sin sticks to you; it sticks like pitch." This was in Marshfield where pine-trees with their attendant pitch are plenty. Being asked to lengthen a marriage ceremony by preaching a sermon, he chose the text, "Two are better than one." Father loved hymns. He selected them with care for each Sunday's service, and would repeat them aloud in his study. "Few men know how to read a hymn," he once said; and at another time he said, "It is almost wicked for a minister to murder a glorious hymn." There was a certain stanza in one of Watts' hymns that he much objected to. "Please sing the hymn," he once told the choir, "omitting the last stanza, which ought always to be omitted." Father's distinct speech, correct emphasis, and avoidance of useless words made it easy to hear and understand him. He preached short sermons. At one time he walked out from his study and said to us, "I have something to tell that you will like to hear. I have left off one sheet in my sermons." Children appreciated brevity. In

his journals he noted the texts of his sermons and the points in his other discourses so as not to repeat himself. Here is one such entry : —

“L. D. [Lord’s Day], March 5. P. M., aided in sacrament. Spoke on sacrament — a monument, a remembrance, and pledge. Evening, preached at Wood Schoolhouse on ‘Not willing that any should perish.’”

He carefully instructed his people in the geography and local incidents of the Holy Land. Pointing to the map he would show how Jesus in passing from Judæa to Galilee “must needs go through Samaria.”

There was a poor Irishwoman in the village — perhaps the only one — to whom father in his quiet way often gave needed gifts. She has told that one day at a store he slipped a silver piece in her hand without saying anything, and a chance visitor has found her Thanksgiving table supplied by the same giver.

The three adjacent parishes of Marshfield, Scituate, and Cohasset had each for some years a Daniel for its minister. These ministers met in friendly visits, calling themselves “the three Daniels,” being respectively Daniel D. Tappan, Daniel Wight, and Daniel Babcock.

Marshfield without a railroad was a quiet town. The passing of a stagecoach to and from the terminus of the railroad at Cohasset was a daily event to us children. “A cow went past the house to-day” was father’s sportive way of stating the dearth of news in a letter to mother when she was away from home.

In the early days of railroads father went to Andover on a public occasion when the train left the track. “I shall not ride in the cars again!” exclaimed father. Not long after when traveling in a coach the horses ran away. Recollecting his former remark, father now said, “I will ride in the cars when occasion requires, and trust in providence.”

The difference of fifty dollars between the amount of salary received and the amount requested by father caused

him to leave Marshfield July 1, 1851. We lived in Scotland Village, in Bridgewater, Mass., till October, 1852, when we moved to Farmington, N. H. Father, with Eugene and William, rode the whole distance in our carriage. The life of a busy village gave new inspiration to father in his work, and the Farmington people highly appreciated him. "Father Tappan" was a common appellation. He had good success in enlivening prayer-meetings by assigning topics and heads of remarks in advance to several speakers. The street on which he lived has since been named "Tappan Street" in his honor. A neighbor of those days says of him: "If ever there was a true Christian on earth, a good friend, a faithful pastor, Father Tappan was the man."

The Farmington choir was much attached to father, and he was fond of their singing. Some years after leaving Farmington when he was in Wakefield, a distance of several hours' ride, the choir was talking of its former pastor, and it was proposed to ride over to Wakefield some Sunday morning and surprise him at church. At first all agreed to the proposal, but soon Mrs. F. said:—

"No, no; that will never do. Father Tappan would not speak to us, or, if he did, he would say, 'You ought not to have left your own meeting and traveled over here on the Lord's Day.' If he was ever so glad to see us, he would feel it his duty to tell us we had done wrong."

So they did not go. Upon the lady's afterward telling the incident to father and inquiring if she was right, he quickly replied: "You know me pretty well, Mrs. F.; you know me pretty well."

In Farmington we lost two members of the family. Our little sister Grace was born and died there. There, too, our mother died. On her gravestone are her own words, "I cling to the Saviour." On Idella's gravestone in Marshfield father had put the words, "Suffer little children to come unto me;" and on Grace's gravestone in Farmington he put another quotation from the same verse, "Of such is the kingdom of heaven." After mother's death, father's health



was so impaired that he quit preaching, and in the following year he journeyed in the West, visiting his relatives and friends. The Farmington friends were friends indeed to the family during his absence, and upon his return to his pulpit the choir expressed the feelings of the people in the greeting, "We bid thee welcome, in the name of Jesus our exalted Head."

Father removed from Farmington in September, 1859, and went again to Marshfield, staying there, in his old parish, until June 26, 1865. Eighteen years in all were lived by him in Marshfield. Next for a few months he was county missionary in Washington County, Maine, and then lived in Wakefield, N. H., until March, 1871. From that time until December 1, 1871, he lived in Lewiston, Maine, and then lived in Weld, Maine. He resided in Weld until 1885, except a little more than one year spent with Ada in Ipswich in 1874-75. In June, 1874, father ceased to be a settled minister, but, in fact, continued to preach often, especially while residing in Weld. He lived here in Mr. Joseph Russell's house, situate on high ground overlooking Webb Pond, a large sheet of water upon which father was fond of looking, and watching the change of color with the change of light or sky. The Russells took excellent care of their charge. After our step-mother's death (May 6, 1885) father wisely determined to quit the place and spend his remaining days with Ada, residing in Topsfield, Mass. During the last five years of his life, he preached from time to time as occasion offered and often held a preaching service at private houses. He kept up a large correspondence and wrote articles for newspapers. Many such articles appeared in *The Golden Censer*, published in Rockport, Illinois. From time to time he sent to friends what he called a "roll," consisting of about twenty pages of his poems in his own handwriting. On the last page of entries in his diary, under date of January 1, 1890, is mention of the death of an acquaintance learned that day and of his letter of condolence to the family with a roll of his poems.

It was father's lifelong habit to set apart one tenth of his income for benevolent purposes, calling it a sacred fund. The children spoke of it as "good money." Thus his journal, under date of March 20, 1878, says, "Received forty-eight dollars. Decimated the same." While doing this himself, he seldom spoke of it or enjoined it on others.

He lived in the present and took interest in current affairs. At ninety he wrote:—

They tell me of a strange "dead line,"  
Which preachers passing must resign.  
That line I never sure have met,  
Nor have I ceased from preaching yet.  
Perchance unconscious I stepped o'er it,  
Or else in pride dared to ignore it;  
Howe'er it was, I do not care,  
If power is given to do and dare.

He enjoyed long walks and work in his garden. He was of short stature, light in weight, and quick of motion. He took great care of his health.

Father died in Topsfield, January 15, 1890, of bronchitis, after an illness of three days. The day before he died he said to his attendant: "I do not know but I am as fit to go now as I ever shall be."

The funeral services were from the house where he died, and were conducted by his pastor, Rev. Charles W. Luck, assisted by Rev. Rowland B. Howard, secretary of the American Peace Society. Uncle William's hymn was sung:—

There is an hour of peaceful rest  
To mourning wanderers given;  
There is a joy for souls distressed,  
A balm for every wounded breast—  
'Tis found above in heaven.

Mr. Luck stated that the same hymn was sung at the burial of the author and the author's wife. Another hymn sung was "Asleep in Jesus, blessed sleep." The last stanza of this hymn commences thus:—

Asleep in Jesus! far from thee  
Thy kindred and their graves may be.

It was afterwards noticed that these lines were singularly appropriate. Of father's near kindred that are deceased, no two persons, except in rare instances, are buried in the same town. He himself, his first, second, and third wife, his daughter Idella, his father, mother, two sisters, and his brother William lie buried each in a separate place. Father's body rests in Pine Grove Cemetery in Topsfield. His grave is marked by a granite tablet on which is the inscription as he prepared it (date of death being added):—

“Rev. Daniel D. Tappan, born Oct. 20, 1798; died Jan. 15, 1890. His name is all my trust.”

His children believe that their honored father made the most of his endowments, opportunities, and years. In his career they see a well-spent life.

#### EXTRACTS FROM FATHER'S LETTERS, DIARIES, AND POEMS.

My greatest desire to God for you is that you may be pious and useful in life, and reach heaven at last.

If we steadily kept in view the great end of life, that it is not simply to enjoy ourselves, but to become like Christ, doing all the good possible, we should think nothing of inroads upon our comfort by which others might be benefited.

Oh, how worthy and blessed an object it is to care for the general welfare and seek eternal life!

The essence of religion is a perpetual recognition of God.

Be busy, busy, not in useless things, not in trifles, but in important things. Indolence is a great foe to happiness.

I hope you will think much of making others happy. It will tend to make you cheerful; and, more than all, it is right. If we are generous and accommodating, we shall not only feel happier, but shall have friends. But it is right, and this is the first consideration always.

I want impregnable arguments for my religious belief.

God bless you with just as much success as will be for the best.

Well, "this world is all a fleeting show." You may have met with this sentiment; if not, I commend it to your notice.

[Suggesting a name for baby.] But it is none of our business. I'd call her just what I liked, if it was Keren-happuch.

[Writing of pastoral work.] Rather uphill work, but it must be done. Life is an uphill concern — much of it.

I presume by this time you would be glad to hear from the old hive. Well, what bees are left buzz about considerably, although the queen-bee is gone.

It is a pity to get so little good out of religion.

I still write for periodicals, and am really glad to try to be useful in this way, though I should like it ever so much better if I knew it was done supremely to Christ and not too much to D. D. Tappan.

#### THE TENDERNESS OF CHRIST.

I THINK of thee at Nain,  
And then at Bethany;  
How grieved for others' pain,  
How full of sympathy.

To dry the tears of grief,  
To ease the sufferer's pain,  
And give the lame relief,  
The blind their sight again,

To bind the broken heart,  
Despondent souls to cheer,  
Salvation to impart, —  
Was thy blest mission here.

If, at this distance, we  
Thy light and warmth might feel,  
How useful should we be,  
Filled with thy holy zeal!

Oh, touch our hearts with love  
Responsive to thy own!  
May we our life improve  
In making Jesus known!

DEDICATION OF THE CHURCH IN FARMINGTON, N. H.,  
1870.

WHERE Jesus taught and toiled and prayed,  
Once shone in gold the house of God;  
There, thrice each year, the Hebrews hied  
With gifts, obedient to his word.

But Zion now is everywhere,  
If hearts to pray and praise are found;  
Gentile and Jew may blend their prayer,  
Each temple site is holy ground.

And so this fane we here devote  
To him whom they of old adored;  
To share his smiles, while we promote  
The honor of our common Lord.

Shed down, O Spirit, on our souls  
Sweet influence from thy blest abode,  
That love which hallows, guides, controls,  
And fits us here to dwell with God.

L. D. [Lord's Day], February 28, 1875. — Wind driving snow which fell yesterday. Stayed at home. Evening. — Rode to schoolhouse — not lighted — no lecture.

July 16, 1875. — Burnt a pile of sermons. Only about sixty left. Rather sorrowful.

L. D., August 1, 1875. — Attended a praise-meeting at Baptist church. P. M., heard a good sermon at Methodist church.

August 30, 1875. [Payment of doctor's bill.] So that I now owe him nothing but goodwill.

October 27, 1875. — A narrow escape. Kind Providence spared my right eye. *Laus Deo*. Evening. — Prayer-meeting at Mr. Russell's. Rev. Mr. Hart not being present, I took lead. Quoted part of the One Hundred and Third Psalm, and we recounted instances of deliverance from perils. Good effect, I think.

L. D., February 10, 1878. — Not being pleasant at meeting-time, none of us went from our house. Afterwards, however,



it was more favorable, but too late. Mem. — Next time push through.

Oh, we can do good in many, many ways, if our hearts are in the blessed work! Let us at least try to do service for God and man in the way in which we are best fitted to work.

SOME ACCOUNT OF THE TAPPAN FAMILY. WITH  
A LIST OF THE DESCENDANTS OF SAMUEL  
TAPPAN, OF PORTSMOUTH, N. H.

---

1. Abraham Toppan, baptized April 10, 1606; lived in Yarmouth, England; m. Susanna Taylor; sailed to New England in 1637 in the "Mary Ann" with his wife, two children, and mother-in-law Elizabeth (Taylor) Goodale; settled in Newbury, Mass.; made freeman May 2, 1638; d. November 5, 1672, in the house he had built in "Toppan's Lane."

2. Peter Toppan (son of Abraham<sup>1</sup>), physician, b. 1634, in England, and brought by his parents to Newbury; m. April 3, 1661, Jane Batt; d. November 3, 1707.

3. Samuel Toppan (son of Peter<sup>2</sup>), b. June 5, 1670; m. June 3, 1701, Abigail Wigglesworth, dau. of Rev. Michael Wigglesworth, of Malden; d. in Newbury, October 30, 1750.

4. Benjamin Tappan (son of Samuel<sup>3</sup>), clergyman, b. in Newbury, February 28, 1720; lived in Manchester, Mass., 1745 to 1790; m. Elizabeth Marsh, of Haverhill, in 1746; d. in Manchester, May 6, 1790. In this family the spelling of the name was changed from Toppan to Tappan.

5. Samuel Tappan (son of Benjamin<sup>4</sup>), schoolmaster, b. in Manchester, May 7, 1759; m. in 1789 ("publishment" April 26, 1789, Beverly records) Aurelia Bingham, dau. of William and Mary Bingham, of Canterbury, Conn. Aurelia, b. in Canterbury in 1769, d. in Rochester, Mass., March 14, 1846 (epitaph). Samuel d. in Portsmouth, N. H., April 29, 1806. Children:—Aurelia<sup>6</sup>, baptized April 22, 1792 (parish records); Amos, d. in infancy; William Bingham<sup>13</sup>,

baptized November 9, 1794 (parish records); Eliza<sup>23</sup>, baptized April 10, 1796 (parish records), (the foregoing were born in Beverly, Mass.); Daniel Dana<sup>38</sup>, b. in Newburyport, Mass., October 20, 1798; and Samuel, b. in Portsmouth after his father's death and died in infancy.

6. Aurelia Tappan (dau. of Samuel<sup>5</sup>), m. in 1810 David Brainerd Spencer, of Northampton, Mass. He d. in Homestead, Mich., October 28, 1866. She d. in Evansville, Ind., September 14, 1862. Children:—David Brainerd<sup>7</sup>, b. April 18, 1812, and Eliza Tappan<sup>10</sup>, b. March 8, 1815.

7. David Brainerd Spencer (son of Aurelia<sup>6</sup>), missionary formerly among the Chippewa Indians in northern Minnesota; m. (1st) May 16, 1848, Cornelia Leonard. She d. August 30, 1854, shot by Sioux Indians. M. (2d) January 12, 1856, Elvira Ferry. She d. August 22, 1885. He d. in Benzonia, Mich., August 23, 1884. Children (all by 1st marriage):—Anna Aurelia<sup>8</sup>, b. at Cass Lake, May 26, 1849; Charlotte Diantha, missionary for ten years in Central Turkey, now living in Benzonia, b. at Winnipeg, May 24, 1851; and David Brainerd<sup>9</sup>, b. at Red Lake, December 11, 1853.

8. Anna Aurelia Spencer (dau. of David Brainerd<sup>7</sup>), m. May 4, 1874, William Henry Thacker, of Benzonia, Mich. Children:—Leroy Ferry, b. May 9, 1875; Ralph Leonard, b. August 2, 1877; Charlotte Spencer, b. December 30, 1881; and William Henry, b. September 9, 1888. They reside in Benzonia.

9. David Brainerd Spencer (son of David Brainerd<sup>7</sup>), clergyman (Cong.), Sandwich, Ill., m. December 18, 1883, May Richards. Child:—Paul Richards, b. February 18, 1890.

10. Eliza Tappan Spencer (dau. of Aurelia<sup>6</sup>), m. October 28, 1833, Cyrus King Drew, in Champlain, N. Y.; lived forty-five years in Evansville, Ind. She now lives at 173 Sixth Street, New Orleans, La. He d. April 27, 1861, in

Bayfield, Wis. Children:—Cyrus King<sup>11</sup>, b. March 7, 1835, and Helen W., b. May 10, 1838, d. August 12, 1840.

**11.** Cyrus King Drew (son of Eliza Tappan<sup>10</sup>), m. June 8, 1859, Margaret L. Goslee, in Evansville. She d. in New Orleans, November 4, 1887. He lives at 173 Sixth Street, New Orleans. Children:—Grace King<sup>12</sup>, b. February 17, 1863; Katie Goslee, b. September 7, 1864, d. five days later; Charles King, b. May 27, 1866, d. September 11, 1869; Mamie King, b. November 13, 1867; Cyrus King, b. January 28, 1870; Margaret L., b. March 24, 1872; and George Bissell, b. August 1, 1879, d. June 20, 1880.

**12.** Grace King Drew (dau. of Cyrus King<sup>11</sup>), m. December 25, 1883, James I. Hazzard, of Chicago. She d. July 30, 1885. Infant child buried with its mother.

**13.** William Bingham Tappan (son of Samuel<sup>5</sup>), clergyman, wrote the hymn, "There is an hour of peaceful rest," and published several books of poems; m. in 1822 Amelia Colton, dau. of Luther Colton, of Longmeadow, Mass. She d. in Brooklyn, N. Y., December 2, 1886, aged ninety years. He died in Needham, Mass., June 19, 1849. Children:—Mortimer Brockway<sup>14</sup>, b. in Philadelphia, Penn., January 26, 1823; Henry Bond<sup>17</sup>, b. in Philadelphia, August 27, 1824; William Bingham (twin-brother of Henry B.), b. August 27, 1824, d. same year; Howard Burnham, b. in Philadelphia, 1826, d. same year; Eugene Barrington, b. in Philadelphia, 1828, d. in Cincinnati, 1829; Zelia Robejot<sup>19</sup>, b. in Cincinnati, May 15, 1832; Amanda Burt, b. in Philadelphia, 1834, d. there, 1836; Albert Judson, b. in Philadelphia, December 25, 1836, was lost in a hurricane in the Gulf of Mexico on a vessel that sailed from Mexico for New York, October 22, 1858.

**14.** Mortimer Brockway Tappan (son of William Bingham<sup>13</sup>), physician and professor in Medical School in Merida, State of Yucatan, Mexico; m. (1st) May 6, 1853, Dã. Juana Polanco, of Merida. Child:—Dã. Leonor<sup>15</sup>, b. in

1855. He m. (2d) May 2, 1874, Dã. Higinia Ramirez, of Merida. Children:—Zelia, b. April 7, 1875, d. six days later; Enrique Alberto, b. March 9, 1876, is attending Rice School in Boston, Mass., and lives at 273 Walnut Avenue; Marcia Amelia, b. April 18, 1877; Mortimer, b. May 25, 1878; Lilian, b. October 24, 1881; and Alfredo, b. September 5, 1883. All born in Merida.

15. Dã. Leonor Tappan (dau. of Mortimer Brockway<sup>14</sup>), m. January, 1875, D. Rodolfo Navarrete, of Merida, lawyer. Have four children.

16. Dã. Estela (adopted dau. of Mortimer Brockway<sup>14</sup>), m. Rodolfo G. Canton, of Merida, lawyer. Children:—Alberto, is in Brooklyn, Jesuits' College; Dã. Camila; Candelaria, is at school in Manhattanville, N. Y., Convent of the Sacred Heart; Armando; Alfredo; Mércèdes.

17. Henry Bond Tappan (son of William Bingham<sup>13</sup>), physician; m. Louisa Lipmann, of Philadelphia. He d. in Merida, March 27, 1852. Children:—William Bingham<sup>18</sup>, b. April, 1850; also, a child that died in infancy.

18. William Bingham Tappan (son of Henry Bond<sup>17</sup>), agent in Merida of Equitable Life Insurance Company of New York; m. January, 1875, Dã. Josefa Quijano, of Merida. Children:—Zelia, Louise, Henry, and Albert.

19. Zelia Robejot Tappan (dau. of William Bingham<sup>13</sup>), resides at 273 Walnut Avenue, Roxbury district, Boston; m. (1st) 1853, Daniel T. Smith, engraver. He d. in 1867. Children:—Amy Tappan<sup>20</sup>, b. in Needham June 8, 1854; Amelia Woolworth<sup>21</sup>, b. in Woburn, January 11, 1857; William Bingham Tappan, b. in Auburndale, December 28, 1859, student in Revere; Elizabeth Sherwood, b. in Auburndale, December 30, 1862, resides in Merida; Albert Edmond, b. in Auburndale, September 20, 1865, naturalist, 58 South Elliott Place, Brooklyn, N. Y. She m. (2d) 1869, William C. Smith, now in Youth's Companion office, 63 Pearl Street, Boston. Child:—Zelia Louise<sup>22</sup>, b. in Brooklyn, May 16, 1870.



**20.** Amy Tappan Smith (dau. of Zelia Robejot<sup>19</sup>), m. October 31, 1876, William C. Hull, journalist on Evening Post. Resides at 691 Hancock Street, Brooklyn, N. Y. Children:—Grace Hardinge, b. October 24, 1878; Arthur Christie, b. February 14, 1885. Both b. in Brooklyn.

**21.** Amelia Woolworth Smith (dau. of Zelia Robejot<sup>19</sup>), m. in Brooklyn, 1878, Herbert H. Smith, naturalist. Resides in Kingstown, in the island of St. Vincent, West Indies. Child:—Holland Huntington, b. in Brooklyn, October 8, 1887.

**22.** Zelia Louise Smith (dau. of Zelia Robejot<sup>19</sup>), m. in Boston, 1889, Charles J. Millard, electrician. Resides in Revere, Mass. Child:—Elsie Sherwood, b. in Revere, April 12, 1890.

**23.** Eliza Tappan (dau. of Samuel<sup>5</sup>), m. in Boston, April 4, 1822 (Boston records), Rev. Jonathan Bigelow, of Lubec, Maine; lived in Rochester, Mass., 1826 to 1849. He d. January 26, 1854, in Euclid, Ohio. In 1855 Eliza moved to North Pepin, Wis., where she d. January 15, 1859. She wrote several books, "The Recorded Will," "Arthur," "Mary King," etc. Children:—Eliza Anna Adams<sup>24</sup>, b. in Lubec, Maine, March 6, 1823 (town records); Isabella Aurelia<sup>25</sup>, b. in Lubec, February 19, 1825 (town records); Lucy Maria, b. in New Haven, Conn., November 10, 1826, d. in Rochester, October 23, 1832 (her life, written by her mother, was published by the Massachusetts Sunday-school Society); Susan Eustis<sup>29</sup>, b. November 2, 1828; Henry Homes<sup>30</sup>, b. December 28, 1830; George Homer<sup>33</sup>, b. November 16, 1832; Frances Amelia<sup>35</sup>, b. September 19, 1834; and Jonathan Edwards<sup>37</sup>, b. August 1, 1837. The last five were born in Rochester.

**24.** Eliza Anna Adams Bigelow (dau. of Eliza<sup>23</sup>), m. September 20, 1841, Rev. Charles Wilkes Wood, of Ashby, Mass. She d. in Ashby, May 24, 1846. He lives in Middleboro', Mass. Child:—Charles Henry Wilkes<sup>25</sup>, b. January, 1, 1844.

**25.** Charles Henry Wilkes Wood (son of Eliza Anna Adams<sup>24</sup>), civil engineer, of firm Garbett & Wood, office 2380 Washington Street (house 9 Bainbridge Street), Roxbury Mass.; m. July 23, 1865, Mary Whitman, of East Bridgewater, Mass. Children:—Florence Anna, b. November 24, 1872; Mary Winifred, b. August 28, 1874, d. March 15, 1887.

**26.** Isabella Aurelia Bigelow (dau. of Eliza<sup>23</sup>), m. February 12, 1847, John C. Grinnell, of New Bedford, Mass. She d. in New Bedford, June 26, 1866. He lives at 545 Shawmut Avenue, Boston, Mass. Children:—Henry Bigelow<sup>27</sup>, b. May 7, 1849; Georgianna Sawtelle<sup>28</sup>, b. April 3, 1854; Charles Tappan, b. June 26, 1864, is salesman for E. & A. Mudge & Co., 95 Bedford Street, Boston, and lives at 545 Shawmut Avenue. Other children died in infancy.

**27.** Henry Bigelow Grinnell (son of Isabella Aurelia<sup>26</sup>) machinist, m. October 17, 1874, Georgianna Lorraine Whiting, of South Braintree, Mass.; lives in Holbrook, Mass. Children:—George Henry, b. November 23, 1875, and Alice Lorraine, b. July 13, 1879.

**28.** Georgianna Sawtelle Grinnell (dau. of Isabella Aurelia<sup>26</sup>), m. in Boston, April 3, 1880, Frederick W. Anderson, of Boston.

**29.** Susan Eustis Bigelow (dau. of Eliza<sup>23</sup>), m. (1st) November 4, 1849, Rev. Daniel Howard Bittle, D.D., of Middletown, Maryland (Lutheran church). He d. in Savannah, Ga., January 14, 1874. She m. (2d) November 24, 1875, in Indianapolis, Ind., Rev. Abraham Myers, of San Francisco, Cal. (Lutheran church). He d. in Shasta County, California, April 11, 1885. She lives at 1825 Green Street, San Francisco, Cal.

**30.** Henry Homes Bigelow (son of Eliza<sup>23</sup>), insurance business, m. May 19, 1858, Mary Derby Smith, of Cincinnati, Ohio; lives at 1825 Green Street, San Francisco. She d. February 26, 1886. Children:—Harry Derby<sup>31</sup>, b. April 1, 1860; Mary Derby<sup>32</sup>, b. May 26, 1862; George Francis, b.

December 9, 1864; d. in Tacoma, Wash., July 3, 1890; Lucy Alice, b. April 15, 1867, d. February 7, 1870; Constance Tappan, b. January 25, 1871; and Richard Leon Philpott, b. April 3, 1874.

**31.** Harry Derby Bigelow (son of Henry Homes<sup>30</sup>), editor of San Francisco Examiner (Dem.), m. October 3, 1883, Zoe Inez Baylis, of Oakland, Cal. Children:—Henry Baylis, b. April 5, 1884, d. February 15, 1890; George Everest, b. April 14, 1886; and Frederick Norwood, b. December 17, 1887. All b. in San Francisco.

**32.** Mary Derby Bigelow (dau. of Henry Homes<sup>30</sup>), m. June 1, 1889, Harry Weston Edmonds, of San Francisco, physician, assistant astronomer in Alaska boundary expedition.

**33.** George Homer Bigelow (son of Eliza<sup>23</sup>), insurance business, m. Susan Hooper Jordan, of Roxbury, Mass., a lineal descendant of William Hooper, a signer of the Declaration of Independence. She now lives in San Francisco, and is a teacher in public schools. George Homer Bigelow d. in California, October 24, 1879. Children:—George Hooper, b. September, 1865, graduated, 1890, from Princeton College, Princeton, N. J.; Susan Mabel, b. August, 1867; and Amy Jordan<sup>34</sup>, b. January, 1870.

**34.** Amy Jordan Bigelow (dau. of George Homer<sup>33</sup>), m. September, 1888, Frank D. Jackson, of San Francisco, book-keeper.

**35.** Frances Amelia Bigelow (dau. of Eliza<sup>23</sup>) m. October, 4, 1856, Franklin D. Clarke, of North Pepin, Wis., lawyer, now a physician in Chicago, Ill. She d. in North Pepin, August 31, 1857. Child:—Francis Bigelow<sup>36</sup>, b. June 13, 1857.

**36.** Francis Bigelow Clarke (son of Frances Amelia<sup>35</sup>), physician, 235 Campbell Avenue, Chicago, Ill., m. in St. Louis, Mo., February 13, 1883, Mary E. Fay, dau. of P. Fay, of Peoria, Ill.

**37.** Jonathan Edwards Bigelow (son of Eliza<sup>23</sup>), insurance agent, m. 1867, Clara Jane Neal, of San Francisco, Cal. He d. in San Francisco, November 26, 1881. She is a teacher in public schools. Children:—Jonathan Edwards, b. in 1869, officer on government vessel "Albatross," and Frank Neal, b. in 1872. They reside in Nineteenth Street, San Francisco.

**38.** Daniel Dana Tappan (son of Samuel<sup>5</sup>), m. (1st), in Portsmouth, N. H., April 25, 1823 (city records), Catharine Elizabeth Rouslette Whidden, dau. of Elisha Whidden, of Portsmouth. She d. May, 1834, in Andover, N. H. He m. (2d) July 10, 1837, Abigail Marsh, dau. of Nathaniel and Sarah Marsh, of Newburyport, Mass. She d. May 13, 1857, in Farmington, N. H. He m. (3d) September 28, 1859, Ann Sydney Carter, dau. of Samuel and Eliza Carter, of Newburyport. She d. May 6, 1885, in Weld, Maine. He d. January 15, 1890, in Topsfield, Mass. Children (all by 2d marriage):—Ada Bingham<sup>39</sup>, b. October 7, 1838, in Newburyport; Eugene<sup>40</sup>, b. July 4, 1840; Grenville Marsh (name afterwards changed by legislature to William Bingham), b. January 29, 1843, farmer, unmarried, resides in Goffstown (P. O. address Amoskeag), N. H.; Idella, b. March 10, 1846, d. January 16, 1848; Roger<sup>41</sup>, b. November 27, 1848 (the last four in Marshfield, Mass); and Grace, b. February 1, 1854, in Farmington, where she died November 10, 1855.

**39.** Ada Bingham Tappan (dau. of Daniel Dana<sup>38</sup>), m. December 13, 1866, George Prince Dow, of Wakefield, N. H., son of George Worthington and Anna DeBevoise Dow, of Brooklyn, N. Y. Children:—George Francis, b. January 7, 1868, in Wakefield; Grace Tappan, b. April 28, 1871; Eugene Marsh, b. January 13, 1876; and Adeline Marsh, b. January 17, 1879;—all three in Ipswich, Mass. They reside in Topsfield, Mass.

**40.** Eugene Tappan (son of Daniel Dana<sup>38</sup>), lawyer, resides in Winchester, Mass.; law office of Proctor, Tappan,

and Warren, 32 Pemberton Square, Boston; m. in Barnstable, Mass., December 24, 1872, Alice Rebecca Crosby, dau. of Captain James and Olive J. Crosby, of Barnstable. Alice Rebecca, d. April 19, 1889, in Winchester. Children:—Crosby, b. September 11, 1880; Muriel, b. March 22, 1882; Robert, b. December 10, 1884; and Dana, b. October 26, 1886;—all in Winchester.

41. Roger Tappan (son of Daniel Dana<sup>38</sup>), civil engineer, office with Wheeler & Parks, Fiske Building, State Street, Boston, Mass.; m. November 20, 1878, Elizabeth Carleton, dau. of Israel and Mary Carleton, of Haverhill, Mass. He is at present constructing the mountain railroad on Mount Kearsarge, North Conway, N. H.

The number of descendants of Samuel Tappan, of Portsmouth, now living (July 15, 1890) is seventy-three, namely:—

Anderson, Georgianna S.	Drew, Mamie K.
Bigelow, Constance T.	Drew, Margaret L.
Bigelow, Frank N.	Edmonds, Mary D.
Bigelow, Frederick N.	Grinnell, Alice L.
Bigelow, George E.	Grinnell, Charles T.
Bigelow, George H.	Grinnell, George H.
Bigelow, Harry D.	Grinnell, Henry B.
Bigelow, Henry H.	Hull, Amy T.
Bigelow, Jonathan E.	Hull, Arthur C.
Bigelow, Richard L. P.	Hull, Grace H.
Bigelow, Susan M.	Jackson, Amy J.
Clarke, Francis B.	Millard, Elsie S.
Dow, Ada B.	Millard, Zelia L.
Dow, Adeline M.	Myers, Susan E.
Dow, Eugene M.	Navarrete, Leonor
Dow, George F.	Navarrete,
Dow, Grace T.	Navarrete,
Drew, Cyrus K.	Navarrete,
Drew, Cyrus K., Jr.	Navarrete,
Drew, Eliza T.	Smith, Albert E.



Smith, Amelia W.	Tappan, Marcia A.
Smith, Elizabeth S.	Tappan, Mortimer
Smith, Holland H.	Tappan, Mortimer B.
Smith, William B. T.	Tappan, Muriel
Smith, Zelia R.	Tappan, Robert
Spencer, Charlotte D.	Tappan, Roger
Spencer, David B.	Tappan, William B. (Goffs-
Spencer, Paul R.	town)
Tappan, Albert	Tappan, William B. (Merida)
Tappan, Alfredo	Tappan, Zelia.
Tappan, Crosby	Thacker, Anna A.
Tappan, Dana	Thacker, Charlotte S.
Tappan, Enrique A.	Thacker, Leroy F.
Tappan, Eugene	Thacker, Ralph L.
Tappan, Henry	Thacker, William H.
Tappan, Lilian	Wood, Charles H. W.
Tappan, Louise	Wood, Florence A.







